

MURTHER REVEALED:

OR,

A Voyce from the Grave

FAITHFULLY

Relating the Deplorable DEATH
OF

D^r. John Hewit,

LATE OF

St. GREGORIES, LONDON;

WITH SEVERALL

QUERIES

PROPOUNDED

To the Consciences

OF HIS

BLOODY TRYERS.

By a true **ENGLISH-MAN.**

L O N D O N :

Printed in the Yeare, 1659:

MURDER REVEALED.

A VOYAGE TO THE SLAVE

MAY 26 1813
ENGLISH HISTORICAL TRACTS

RELATING TO THE DEATH OF

DR JOHN HOWE

ST GEORGE'S, LONDON;

QUERIES

TO THE CONSCIENCES

BLOODY TRYERS.

By a true ENGLISHMAN.

L O N D O N :

Printed in the Year 1813.

THE INTRODUCTION.

GOD who ruleth his whole Creation by the omnipotency of his owne will, wisely appoints for every man his portion, to some riches and honour, to others health, and to others sufferings and afflictions, that so in every thing he may glorifie himselfe, and be all in all, which lead us unto him, whose bitter portion puts a period instead of a comma, to those still flowing lessons that flowed from him, who living in the Church was beloved, and now being dead is lamented by her, and yet lives in many hearts in Characters of sorrow and teares, which sends sighs to his memory, that so often remembered them to sigh, that so they might flye from the wrath to come, and not fear what he hath chearfully undergone, even the wages of sin which is death, but whether divine justice inflicted that on him for the sins of his soule, he not deserving life, or for the sins of the Age amongst whom he was too good, is a controversy shall not finde a result in me, for I shall wright impartially, and it is God who will judge righteously.

The Substance of Dr. Hewit's Tryall.

DOctor John Hewit being apprehended for a Conspirator against the present Power and Authority, was on Tuesday the first of June, brought before the high Court of Justice, to answer to an Indictment of high Treason, then and there exhibited against him, his Plea being demanded, he moved the Court not to respect his ignorance, but to excuse it, least taking advantages by the niceties of the Law, they might bereave him of those benefits the Law allowed him, or over-power his Innocency; This was not denyed, but his request reaching farther to desire to hear the Commission of the Court read, which he alledged was reasonable, and that he conceived it to be his just right to know the validity of that Authority by which they sat, and whether according to Law they were Competent Judges in his Case; further urging that those being matters of Law, he therefore desired to have the liberty to advise with Council in these and

other the like Cause which did highly concern him; this being de-
 cayed, he urged further that he conceived it to be his right, as an
English-man to be tryed by a Jury, and the Judges of his Highnesse
 Courts to whom and to the common Law he did appeale, but being
 told there could be no appeale from them to any Court, except to
 a Parliament, because no other Court is above them; All those dif-
 ferences to the Judges of the Courts of Judicature, or to his Highnesse
 Councell against that, if they or any of them would give it under their
 hand that his Tryall was according to Law, he would submit, but
 that not being granted, as tending to the dishonour of that Court to
 appeale to any other Court or Persons, the Dr. declared how in his
 owne opinion he stood bound in conscience and duty not to sub-
 mit to that power (meaning the Court) of whose Authority accord-
 ing to Law he was not convinced, his not pleading being recorded
 upon his default, he was taken from the Bar, where on *June* the 2^d,
 he received his Sentence as a Traitor, to be hanged drawne and quar-
 tered, which he received without the least dejection of spirit.

His Carriage and Discourses in Prison.

A Friend of his a while after, telling him he were glad to heare
 he received his Sentence without disturbance, he replies at
 that present, I had this Meditation, my Lord and Master were made
 to carry his Crosse, and I the meanest of his Servants should be car-
 ried to my Crosse. The time drawing near of his death, which was
 Saturday *June* the fifth, the Sentence was altered, his head being to
 be severed from his Body, on *Tower-Hill*, on Tuesday the eighth of
 the same Month. The Lords day he employed for the most part in
 earnest seeking God by prayer, that so through those sorrows and
 teares, he might purchase the fruition of joys and pleasures, most glo-
 rious, pure and perpetuall; The rest of the day being the afternoon,
 he past away in discourse with some friends, who came to condole his
 condition, who departed himself with that cheerfullnesse, that they
 nor he need to mitigate sorrow, and as the feare of death was not
 tedious to him to embrace, charity bids us conclude he did it to put
 on a better Life; This afternoon two passages are observable.

The first, whil'st the Doctor was discoursing with some Friends,
 a Woman got accidentally to his Chamber doore, and in a seeming
 malign collinesse drew neare him, and laid her hat at his Feet, saying,
 I can never be at quiet when the godly are to suffer. The next, the
 Gard being relieved, he turned to them that were departing, and
 with

with a chearfull deportment and humble carriage, saith *saire well my deare friends*, and in all this time seemed so little to be moved at his imprisonment, that as the walls confine his body, so meeknesse imprisoned his passions. On monday morning his Lady came to visit him, but with how little pleasure or content, I leave it to them imagining, who contemplatively can make her sorrow their one, now she must not onely take her leave for a day, but resolve to see him no more in the flesh, and indeed to me it seemes impossible to distinguish, which was the greatest weight of sorrow to her spirit, that he must suffer an untimely death, and be no more, or that she must take her last farewell of him, and so she have him dead to her whilst alive, but since providence compels them to part here, Iudge, for I cannot expresse their affectionate farewells with teares, till they meet where joys are compleater & perpetual; This being past, he makes it his only work to put off his, and to prepare for a better life, in which Dr. Wilde added to his indeavours his pious assistance, the day being spent, Dr. Wilde left him not without the beames and light of a friends prayers, and the dayes glory together, but kept him company all that night, thereby to make day in his soule, though it were night in the World. (Immediately after came Dr. Reynolds, Mr. Carill, Mr. Manton, Mr. Bates, and others, with whose discourse they were so affected, that that evening they took Coach on Lud-gate Hills and went down to white-Hall to beg his life of his Highnesse the Lord Protector, but that were not granted.)

His demeanour on the Scaffold.
ON Tuesday morning the time of execution drawing neigh, they spent that part which gave them leisure to prepare for that great work to dye, which time being come, Dr. Wilde, Dr. Warriner, and Deane Reves accompanied him to the place of Execution, and on the way, they tell him he was going to solemnize a marriage, wherein he must look death in the face before he could come to the fruition and full enjoyment of his Bride, he shewed such chearfullnesse to that work, that gave satisfaction to his friends, these communications being obstructed by arrivall at the Scaffold, Dr. Wilde, and Dr. Warriner led him up the staires, like to wings that assist the body to ascend, and being mounted, he demeaned himselfe with a most meek and undejected deportment, and casting his eye toward the block, he espied some of the blood of his fellow sufferer, and having a while fixt his eyes stedfastly on that object, with hands and eyes elevated, he sends up ejaculations to heaven, and then fallt down on his knees and prayed privatly a while, and then about as long audibly.

Doctor HEWITT's Letter to Doctor WILDE the day before he suffered.

Dearest Brother,

I Have no cause to think that you have not at any time taken me along with you in the daily walk upon your knees to Heaven, but I beseech you and all my Brethren to be (now especially) very mindfull to call upon God for me. The more company I go withal, the more welcom I shall be made. I should be loath either to leave out of my Creed, or to be left out of the benefit of the Communion of Saints, Two are better then one. Two or three have the advantage of a Promise; but to goe with a multitude to the House of God, where all comers are welcome, is to be assured before-hand of good entertainment. Admission will hardly be denied to any, for whom there is great importunity of many: If the Gate be shut, much knocking will open it; or if that would not doe it, united Forces would offer an Holy violence. Many will prevail, where one alone can doe but little good. *Woe unto him that is alone.*

Therefore dear Brother, sith it is the infirmity of our nature, that we live not without the occasions of giving and taking of offence. And 'tis the corruption of our nature that the offences we give, we write in the dust; Those we take, we engrave in Marble. If you know, or shall heare of any one either of my Brethren, or other persons whom by any act of scandall I have tempted, or provoked, or lessened or disturbed, to exclude me the benefits of their charitable prayers or wishes; I beseech you beg of them from me, for me, their pardon. And let not any private wild-fire of passion put out the holy flames of a diffusive charity: And as for my selfe, I doe here protest before God that I do heartily desire to forget the injuries of whosoever has trespassed against me, either by word or deed. And if God should have been pleased to have granted a longer life, I would not refuse, (yea I am stedfastly resolved to sollicite termes of Reconciliation with them that have done me the wrong) And if my owne heart doe not deceive me, I would give my life to save the soule of any of my Christian Brethren, and would be content to want some degrees of glory in Heaven, so that my very greatest Enemies might be so happy as to have some. The God of Mercy shed forth his Bowels for them that shed my blood, and the blood of Christ save, and the spirit of Christ sanctifie, and support him who desires to live no longer then to honour the Father, Son, and holy Ghost, and both living and dying craves your, and the prayers of the whole Church for her unworthy Child, and of his

Dearest Brother
Tower, June 7. 1658.
Morning 7 a Clock.

Your most affectionate friend,
Brother and Servant in Christ Jesus,
JOHN HEWITT.

Doctor Hewit's first Prayer.

O Most glorious God, Beings of Beings, unaccessable light, life of life, Father of the spirits of the just and perfect, infinite incomprehensible God of power, wisdom, mercy, justice and truth, who dwelleth in that unspeakable glory and majesty, to which none of all thy Creatures can attain; King of kings, Lord of lords, my earnest expectation and my hope, the onely confidence and consolation of my soule; though my numberlesse sins have deserved thy wrath, yet I look upon me through thy Christ, in whom I have believed by thy command, and through whom thou hast promised the remission of my sins, and eternall life, that so as I was borne with a condition to dye, so am I ready to dye with a condition to live with him, and therefore for his sake assure me of it, that so I may have hope and confidence in my end, what though I must drinke the bitter portion of a violent death, it is no more my God, then my Redeemer failed before me, and though thou hast suffered me to be removed from my peace and comfort of this World, and from prosperity, hast cast downe my dejected spirit with weights of sorrow, yet that soule that seeks thee by mercies, are renewed every morning, and thy compassion failes not, therefore my soule hath said, that thou art my portion, and therefore doth my soule trust on thee; truth it is indeed oh my God, that the hopes of the hills are vaine, and so is all confidence in Man in honours or prosperity, and most unhappy is that that is not in thee, but in spite of Satan or the Worlds malice, blessed is that soule whose hope and whose trust thou art, therefore though thou art pleased to weane me from a trustlesse world, let thy peace and salvation crowne my end; and oh my Lord, let my prayers come up in innocence up unto thee, and in my Jesus be accepted by thee, and bring the Heavens, and come downe into my soule, that in this hour of my death, the comfort and joy of thy presence make those that condemned me hither, know that death nor terror is not dreadful to them, whose hope, whose strength, and whose confidence and trust is in thee, for this I am confident, and know, oh my God; oh thou joy and salvation of my soule, that it shall within a span of time appeare that it is good and happy for me that I have been in trouble, when after this great tryall of my faith, thou shalt give me the quiet fruits of righteousness a crown of glory, this oh God is the voice of my faith in thee, whom I believe and know to be the God of truth, of mercy, of justice, and of righteousness; The time (oh my God) of my departure drawing nigh, let me live those minutes I have yet to breathe to thee and thy Jesus, that be may be advantage to me in life and in death, and that in this confidence I am willing to be dissolved and to be with Christ, who hath through death a-

bolished

bolished death, and him that had the power of death, and thought death bring my body to the earth, *Lord let not my soule lie in the dust*, and let neither things present nor future seperate between my soule and thee, but oh my blessed Saviour who art the death of deaths, take from my afflicted soule the sting of death, lose its paines and the feare and sorrows, and sweeten the bitterneffe of it, that so by enjoying thy presence, death may be swallowed up in victory, and oh thou who pouredst out thy soule to death for me, receive my wearied spirit (when the fatall blow shall be given) into thy eternall rest, for thy passions sake heare me, and answer me. And now oh Lord to thee be praise for ever that hast breathed such a calme into my troubled spirit, that it is at peace with thee and with the whole World, blessed be thy Majesty for it, that thus gatherest me to my Fathers in peace, and that givest me a heart to condemne my selfe; that thou maiest justifie me, and to forgive my enemies whose owne conscience cannot but condemne them, but I most humbly beseech Thee, pardon them, and with them thy servant who is ready to come unto thee, therefore come Lord Jesus, come quickly, Amen.

His Speech upon the Scaffold.

I Have alwayes made it my chiefeft care to submit my will to the will of God; that with a contented minde I might imbrace, and eye him in all his motion, that so whether he appeared in affection or affliction, my soule might say welcome to thy owne my Redeemer, I have oftentimes tasted in the sweetneffe of the first, his love by many inestimable incomes of his favours towards me; and now am come to participate of the latter, the parentiall scourge of my holy Father; but the experiences of the first his affections hath made me more his, then to shrink under the latter his afflictions, for to me to live is Christ, and to dye is gaue, knowing that Christ is mine, that I am Chrills, and that Christ is Gods, and he it is that for my sins hath suffered me to be come a publick Spectacle this day to Men and Angels, and (I hope) God, who is Omniscent, is now beholding me with much pity, and great mercy and compassion; and the more, because I am now come to that end that his owne Son came into the world to, To beare witnessse to the truth; he himselfe said, *For this end came I into the world, that I should beare witnessse to the truth.* I was brought into the world (the Christian world) for to beare witnessse to the truth of the Gospel, as a common Christian; I was brought into the world (the Church) as a Minister of his blessed Word and Sacraments; [Blessed be his name for that great honour and dignity;] And I came into the World to eye more immediately for the testimony of Jesus, which God hath now called me to, I came into this world (this Common-wealth) to be a member thereof, to beare witnessse to the Truths of the Commandments, the Laws, the Liberties, and Priviledges thereof; and for so doing I am now to suffer. And methinks it seemes to me a strange thing, that in as much as we all plead for Liberty, and Priviledges, and I pleading for the Priviledges, the Laws, the

the Statutes, and the Customes of this Land, yet I should dye by those that should stand for the Lawes, the Statutes, and Priviledges of the Land: And I am here beheld by those that plead for their Liberties, and I hope I am pitied, because I here give up my selfe willingly and freely to be a State-Martyr for the publick good; Indeed I had rather dye many deaths my selfe, than betray my fellow-free-men to so many inconveniences that they might be like to suffer by being subject to the wills of them that willed me to this death.

And it is worthy remembrance that Mr. *Attorney Gen.* having impeached me of Treason (to the Commissioners of the Court) against his Highnesse, I did often (when brought before those Commissioners) plead for the Liberties of the people of *England*, though I had no knowledge of the Law, yet I had instruction from those that were learned in the Law, and had severall Law-Cases and Precedents put into my hand, though not by them, and urged severall Law-Cases, and made my Appeal, First, for the *Judicature* that I was to be tryed by, Whether it were according to Law? Whether it were according to the Act? And whether it were according to the words of the said Act? I did appeal to have the said Act argued by learned Lawyers on both sides, and then to be resolved by his Highnesse own Councell, which was denyed me, [This by the by] I pressing the Argument made a second Appeal that those Judges if they would give singly their severall Judgements that it was a just and lawfull Court of Judicature, according to the Laws of the Land; I would answer to my Charge. I did make another Appeal to those that were his Highnesse's Councell, and pleaded against me, That if they would deliver it to me under their hands to be according to Law, I would then go on to plead and answer to the Charge, but all was answered either with a denyall or a disregard. What was then said further, my spirits being faint, I shall not say much, but only this, I was taken in three defaults upon formality of the Court. It seemes it is a custome in all Courts, (which I did not know before) that if they answer not the third time speaking by the Clerk, that then they are guilty of three defaults, and proceeded against as mure: [I had no such knowledge of the Law.] This advantage being laid hold on, hath brought my Innocence to suffer as the guilty, for they found me guilty of those defaults; and when I would have pleaded, and resolved to begin to plead, I was taken from the Bar. I did the next day make my Petition to the Court in the Painted-Chamber, two Petitions were presented the same in effect; in the former the Title was mistaken: Yet because the Title was mistaken, and no answer was given, therefore it was that another Petition was drawn up to the same effect, with a new Title given, (as I remember) presented by the Serjeants at Arms, and one writ it over in such haste, lest they should be drawn out of the Painted-Chamber into the Court, that I had not time to read it over, only I subscribed my name, and there was in the front of the Petition a word left out, but what the word was I know not, but must needs be sensible the trespassse was but small, and its hard that a mistake of that nature should take the blood of the Innocent for the guilty; for it was taken so ill, as if I had put an affront and contempt on the Court; And it was thought they would have heard me plead; but because of that mistake, they sent word, I should have my answer when I came into the Court, and my answer I had indeed, which was the sentence of condemnation that adjudged me to this place. And therefore I pray with all my soul, that God would forgive all those that occasioned the charge to be drawn against me; to give such unjust things against me; I pray with all my soul, that God would forgive all

those that upon so slender and small grounds adjudge'd me to dye by taking advantage of such simple ignorance as I was in. And it is the more to be observed, because I had at the beginning of my pleading engaged their Honors, no advantage should be taken against me to my prejudice, that in as much as I understood nothing of the Law. And having heard that a man in the nicety of the Law might be lost in the severity thereof, merely for speaking a word out of simple ignorance, I made it my prayer to them that no advantage might be taken against me to the prejudice of my person: And there was to me a seeming comfort and promise, for the President told me, there should be no advantage taken against me: and upon these considerations I am afraid there was too great an inhabitation in some. But I pray God forgive them from the very bottom of my soul, and I desire that even those that shed my blood, may have the blood of the God of mercy shed for them.

And now having given you the occasion of my coming hither, it is fit I should give you somewhat as concerning myself, as I am a Christian, and as I am a Clergy-man. First, as I am a Christian, I thank God I was baptized into the Holy Church, so I was baptized to be a member of the holy Catholique Church, that is, the Church of England, which I dare say for purity of Doctrine, and orderly Discipline, till a sad reformation had spoiled the face of the Church, and made it a quere, whether it were a Church, or no? I say, It was more purely Divine and Apostolical, than any other Doctrine or Church in the Christian World, whether National, or Ciasical, or Congregational: And I must tell you, That as I am a member of this Church, so I am a member of the holy Catholique Church, and shall give a most just confession of my faith, both negatively and affirmatively. Negatively, I am so a member of the holy Catholique Church, that I abhor all *Sects, Schisms, Sedition, and Tyranny in Religion*. Affirmatively, so, That as I hold communion with, so I love and honour all Christians in the world, that love the same Lord JESUS in sincerity, and call on his Name, agreeing with those truths that are absolutely necessary and clearly demonstrated in the word of God, both in the Old and New Testament, though in easily dissenting from some others that are not necessary. And I, as I am thus a Christian, I hope for salvation through the merits of CHRIST JESUS, his blood I rely on, his merits I trust to for the salvation of my own soul; though to this Faith good Works are necessary, not meritorious in us, but only made meritorious by Christ his death, by his all-sufficiency, by his satisfaction, and his righteousness, they become meritorious, but in us they are no other than as desired reats. And truly, as I am a member of the Church, so I told you, I was a member of the Community, and so pleaded for the Liberties and Privileges thereof. I must now answer something I am aspersed withall in the World,

They talk of something of a Plot, and a Treasonable designe, and that I had a great interest in the knowledge and practice thereof; and that, for the saving my life, I would have discovered and betrayed I cannot tell what. I hope my conversation hath not been such here in this City, where I have been a long time very well known, as to make one imagine I should intermeddle in such an action, and goe so contrary to the practice of my profession; and I hope there are none so uncharitable towards me, as to believe I had a knowledge of that designe which is reported, I abhor.

Here I must come to particulars for a Plot, of having a designe upon the City of London, for the firing of it. I so much tremble at the thought of the thing that should have been done, as they say, for the carrying on of such a designe, (if my

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heart deceive me nor) had I known it, I so much abhor the thing unsaidly from my heart, and as a dying man I am confident I should have been the first discoverer of it: Nor ever had I correspondency or meetings with such persons as would have carry'd on such a designe: It is said likewise, I entertained the Earl, the Marquess of Ormond: To my remembrance I never saw the face of that honourable Person in my life. It is said, One Lords day I did preach at Saint Gregories, and the next Lords day I was at Brussels or Bruges, and kist the Kings hand, and brought I cannot tell what Orders and Instructions from him. This I shall say, For these three years last past together, I have not been sixty miles from this City of London, and I think it is somewhat further to either of those places, than threescore miles. It is said that I kept correspondence with one Mallory and Bishop: They are persons I have heard of their names, but never in all my life to my knowledge saw their faces; and to my knowledge I doe not know they knew me; nor doe I know them at all, but only as I have heard of their names. And whosoever else hath suggested such things against me, I know not, but the Lord God forgive them, who is just and mercifull.

His Highnesse was pleas'd to tell me, I was like a flaming Torch in the midst of a state of Corn: He meaning, I being a publick Preacher, was able to set the City on fire by sedition and combustions, and promoting designs. Here truly I do say, and have it from many of those that are Judges of the High Court, by which I was condemned, that upon examination of the business they are not found me a meddler at all in these affaires. And truly I must needs say therefore, That it was a very uncharitable act in them (who ever they were) that brought such accusation against me, and irritated his Highnesse against me, which first obstructed my liberty, next brought to the Bar as a Traitor, which now commands me to satisfy them with my blood, but I will not say it was malice, it might be zeal, but it was rash zeal which caused me to be sentenced to this place: The God of Mercy pardon and forgive them all. And truly, as I am a member of the Church, and as a member of the Community, where on behalfe I have been speaking, I cannot but doe as our Saviour himselfe did for his Disciples, when he was to be taken from them, he blessed them, and ascended up to Heaven. My trust is, in the mercy of the Most High I shall not miscarry; and however my dayes are shortned by this unexpected doom, and shall be brought untimely to the grave: I cannot goe without my prayers for a blessing upon all the people of this Land, and cannot but blesse them all in the name of God, and beseech God to blesse them in all their wayes, and his blessing be upon them all; and upon me that am to suffer an ignominious violent death, but my confidence is in the most high, and here is my hope that I am my Beloveds, and my Beloveds is mine, therefore come Lord Jesus, come quickly.

Let us Pray.

O Most glorious Lord God, thou whose dwelling is so far above the highest Heavens, that thou humblest thy selfe but to looke upon the things that are in Heavens, and that are in Earth, thou who dost whatsoever thou wilt, both in Heavens, in Earth, in the Sea, and in all places. In thy hands are the Hearts of all Men, and thou turnest them which way soever thou wilt. O Lord! looke in mercy and compassion, we beseech thee, on this great and nu-

merous people of this Land with an eye of pity, not with an eye of fury and indignation; O looke not on all those great and grievous sins that have provoked thee most justly to wrath and displeasure again^t us. But gracious God! who can stand in thy sight when thou art angry? when thou with rebuke dost correct Man for sin, thou make^t his beauty to consume away like as it were a Moth fretting a Garment. O Lord! thy indignation and wrath lies heavy upon us, and thou hast vexed us with scourges, thou hast made us a reproach and a by-word amongst our Neighbours, and the very Heathen laugh us to scorn. Oh that thou would^t turne us againe, O Lord God of Hosts! that thou would^t shew us the light of thy countenance, that we may behold it; that thou would^t humble us for all those sins and grievous transgressions that are amongst us; for those Atheisms, for those infidelities horrid Blasphemies, and Profaneness, for those Sacriledges, for those Heresies, for those Schisms, Errors, and all those blindnesses of heart, pride, vain-glory, and hypocrisie, that leades us from thee, it perswades us it will bring us to thee; O humble us for that envy, hatred, and malice, and all uncharitableness, that hath set us one again^t another, that we are so dashed one again^t another, even to destroy each other; Ephraim again^t Manasseh, and Manasseh again^t Ephraim, and both again^t Judah. This thou hast done to us to make us a skurge unto each other, O Lord! because we have rebelled again^t thee: O how greatly and grievously have we sinned? yet for all this thou ha^t not requited us according to our ill deservings, for thou mightest have brought us to desolation and destruction: Fire might have come downe from Heaven and destroyed us; our forreigne Enemies, and the Enemies of thee, and thy Christ our Saviour, might have swallowed us up. What have we not deserved? Yet O the long-suffering, and patience, and goodness of our God! O Lord our God! we pray thee that thy patience and long-suffering might leade to repentance, that thou would^t be pleased, thou who delight^t not in the death of a sinner, but rather that he should turn from his sins and live, that thou would^t turn us unto thee, O Lord! and we shall be turned: Draw us, and we shall run after thee: Draw us with the Cords of love, and by the bands of thy loving kindness, by the powerfull working of thy holy spirit in our souls, worke contrition in our hearts, and a godly sorrow for all our sins, even a sorrow to repentance, and a repentance to salvation never to be repented of. O Lord breake these stony hearts of ours by the hammer of thy word, mollifie them by the oyle of thy Grace, smite these rockie hearts of ours by the Rod of thy most gracious power, that we may shed forth Rivers of teares for the sins we have committed. O that thou would^t make us grieve, because we cannot grieve; and to weep, because we cannot weep enough: That thou would^t humble us
more.

more and more in the true fight and sence of all our provocations against thee, and that thou wouldest be pleased in the blood of Jesus Christ to cleanse us from all our sins; Lord let his blood that speaks better things than that of Abel, cry louder in thine eares for mercy, then all those mischiefs and wickednesses that have been done amongst us for vengeance. O besprinkle my polluted, but penitent soule, in the blood of Jesus Christ, that I may be cleane in thy sight, and that the light of thy countenance may shine upon me. Lord! be pleased to seale unto mine, and all our soules the free pardon and forgiveness of all our sins; Say to each of our soules, and say that we may heare it, that thou art well-pleased with us, and appeased towards us. Lord! doe thou by thy spirit assure our spirits, that we are thy Children, and that thou art reconciled to us in the blood of Jesus Christ. To this end, O Lord! create in us new hearts, and renew right spirits within us: Cast us not away from thy presence, and take not thy holy spirit from us; but give us the comfort of thy help, and establish us with thy free spirit. Help us to live as thy redeemed ones, and (Lord!) let us not any longer by our wicked lives deny that most holy faith whereof our lips have so long time made profession, but let us that call on the name of the Lord Jesus, depart from iniquity, and hate every evil way. Help us to cast away all our transgressions, whereby we have transgressed, and make us new hearts. Carry us along through the Pilgrimage of this world, supplying us with all things needfull for us; thy grace alone is sufficient for us: Lord! let thy grace be assistant to us, to strengthen us against all the temptations of Satan, especially against those sins whereunto we are most prone, either by custome or constitution, or most easily provoked to. O Lord, with what affliction soever thou shalt punish, doe not punish us with spirituall judgements and disersions. Give us not over to our owne hearts lusts, to our vile, lewd, and corrupt affections. Give us not over to hardness and impenitency of heart, but make us sensible of the least sin, and give us thy grace to thinke no sin little committed against thee our God, but that we may be humbled for it, and repent of it, and reform it in our lives and conversions: And Lord! keep us from presumptuous sins, oh let not them get the dominion over us, but keep us innocent from the great offences. And Lord! sanctifie unto us all thy methods and proceedings with us, fitting us for all further tribulations and tryals whatsoever thou in thy divine pleasure shalt be pleased to impose upon us: Lord give us patience, constancy, resolution and fortitude to undergoe them, that though we walke through the valley of the shadow of death, we may fear none ill: knowing that thou, O Lord! art mercifully with us, and that with thy rod as well as with thy staffe thou wilt support and comfort us; and that nothing shall be able to separate us from thy love which is in Jesus Christ our Lord.

And (gracious God!) we beseech thee be thou pleased to looke mercifully and compassionately on thy holy Catholique Church, and grant that all they that doe confesse thy holy Name, may agree together in the truth of thy holy Word, and live in unity and godly love. Thou hast promised, O Lord! The gates of hell shall not prevaile again't thy Church: Perform, we beseech thee, thy most gracious promises both to thy whole Church, and to that part of it which thou hast planted, and now afflicted in these sinfull Lands and Nations wherein we live. Arise, O Lord! and have mercy upon our Sion, for it is time that thou have mercy upon her: yea, the time is come, for thy servants think upon her stones, and it pitieth them to see her in the dust. Lord! maintain thine own cause; Rescue the light of thy truth from all those clouds of errors and heresies which do so much obscure it, & let the light thereof in a free profession break forth & shine again among us, & that continually, even as long as the Sun & Moon endures.

To this end, O Lord, blesse us all, and blesse Him, the po'terity--- which in Authority ought to rule over, and be above us: Blesse Him in His soul and in His body, in His Friends and in His Servants, and all His Relations: Guide Him by thy Councell; prosper Him in all undertakings, granting Him a long, prosperous, & honourable life here upon earth, and that He may attain to a blessed life hereafter. And gracious God! looke mercifully upon all our Relations, and do thou bring them to the light of thy Truth that are wandring & ready to fall, that grace here may int'rest them in glory hereafter. Confirme them in thy Truth that already stand: Shew some good token for good unto them, that they may rejoyce. O let thy good hand of providence be over them in all their wayes: And to all orders and degrees of men that be amongst us. Give religious hearts to them that now rule in Authority over us: Loyall hearts in their Subjects towards their Supream: And loving hearts in all men to their Friends, and charitable hearts one towards another. And for the continuance of thy Gospel among us, restore in thy good time to their severall Places and Calings, and give grace, O Heavenly Father! to all Bishops, Pastors and Curates, that they may both by their Life and Doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And Lord! blesse thy Church still with Pastors after thine own heart, with a continuall succession of faithfull and able men, that they may both by Life and Doctrine declare thy Truth, and never for fear or favour back-slide or depart from the same. And give them the assistance of thy spirit that may enable them so to preach thy word, that may keep thy People upright in the midst of a corrupted and corrupt generation. And, good Lord! blesse thy people every where with hearing ears, understanding hearts, consciencious souls, & obedient lives, especially those over whom I have had either lately or formerly a charge, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in righteousness and holiness all the days of their lives. And

And we beseech thee of thy goodness, O Lord! to comfort and succour all those that in this transitory life be in troubles, sorrows, need, sicknesses, or any other adversity; Lord! help the helpless, comfort the comfortless, visit the sick, relieve the oppressed, help them to right that suffer wrong, set them at liberty that are in Prison, restore the banished, and of thy great mercy, and in thy good time deliver all thy people out of their necessities: Lord! do thou of thy great mercy fit us all for our latter end, for the hour of death and the day of Judgement; and doe thou in the hour of death, and at the day of Judgement from thy wrath and everlasting damnation, good Lord deliver us, through the Crosse and passion of our Lord Jesus Christ.

In the meane time, O Lord! teach us so to number our dayes, and me my Minutes, that we may apply our hearts to true wisdom, that we may be wise unto salvation, that we may live soberly, godly and righteously in this present world, denying all ungodliness and worldly lusts: Lord! teach us so to live; that we may not be afraid to dye, and that we may so live that we may be alwayes prepared to dye, that when death shall seixe upon us, it may not surprise us, but that we may lift up our heads with joy, knowing that our redemption draws nigh, and that we shall be for ever happy, being assured that we shall come to the Felicity of the Chosen, and rejoyce with the gladnesse of thy people: and give us such a fullnesse of thy holy Spirit that may make us stedfast in this faith, and confirme us in this hope; bid me with patience under thy afflicting hand, & let not death be displeasing to me, but support me in this visitation, that I may dye with a confidence to overcome death, and so to live for ever, and so fortifie my soul with the assistance of thy Spirit, that I may to the last minute be assisted with a chearfull resolution, to give up my selfe to thy divine disposing, that so passing the pilgrimage of this world, we may come to the Land of promise, the Heavenly Canaan, that we may reign with thee in the World to come, through Jesus Christ our Lord; in whose blessed Name and Words we further call upon thee, saying,

Our Father, &c.

Let thy mighty hand, and out-stretched arme, O Lord! be the defence of me, and all others thy servants; thy mercy and loving-kindnesse in Jesus Christ our Saviour, thy grace and thy word our instruction, thy Grace and thy Spirit our comfort and consolation, to the end and in the end, through Jesus Christ our Lord, Amen.

Which being finished, he applied himselfe to the Executioner, giving him three pieces in gold out of a Purse; Stripping himselfe, he being in his shirt, asks his Man for his Waistcoat, who after a diligent search, not finding of it, he tell his Master it were lost upon which the Doctor makes answer, no matter if I lose a Waistcoat, when I am to lose my life; afterward it being found, and having put it on with his Carse, he put his hand under it himselfe, laying himselfe down to his himselfe to the Block, preying a pretty while; in which time, there were brought a Warrant upon the scaffold, which did not in the least stir Dr. Hewis, having done Prayer, he arises, taking leave of his friends, which occasioned the fall of many a tear, and prepares himselfe for the Block, where giving a sign, the Executioner at one blow and a raze severed his Head from his Body, which was put in a Coffin brought for that purpose, and conveyed to *Huswag House, neer Doctors Commons,* and afterward, enter'd with all decency in the Chancell of Saint Gregories, London.

FINIS.

AN ELEGIE

UPON

The most PIOUS and EMINENT, Doctor JOHN HEWITT:

I.

Nature and reason both do plainly show,
 After an Ebb we must expect a Flow:
 Our late Experience makes this maxime good,
 A Flood of Tears succeeds an Ebb of Blood.
 HEWITT's departure makes a Tempest rise,
 His ebbing Body left us flowing Eyes.

II.

Come then, my Muse, let's labour to distill
 Thorough the Limbeck of my mourning Quill
 Such hearty Tears, that truly may invite
 A Zealot to a perfect appetite
 Of Love and Pity; and let those that never
 Knew how to weep, now learn to weep for ever.

III.

But stay, my Genius, will these captious Times
 Indure the touch of our Elegiac Rimes
 Without a prejudice? Be therefore wise;
 This Age has reaching Ears, and searching Eyes:
 If thou offend'st, my Muse, be sure to borrow
 The privilege to charge it on thy sorrow.

IV.

Since he is dead, report it thou my Muse,
 Unto the World as Grief, and not as News.
 Blank how Religion sighs, the Pulpit groans,
 And Tears run trickling down the senseless stones!
 That Church which was all Ears is now turn'd Eyes,
 The Mother weeps, and all her Children cries.

V.

Does Rache mourn? Oh blame her not, for she
 Has lost her Darling in his Infancy!
 She looks upon it as a signal Cross,
 But knows that he has gained by her loss.
 She grieves, and hopes her griefs are understood,
 Her Children that suck'd Milk, may now suck Blood.

VI.

But hark! there's something whispers in my ear,
 A Famine in Religion now grows near;
 Her Zeal-parch'd Corn hangs down it's drooping head,
 And turns to dirt, which might have prov'd good Bread.
 How sad it is, that Children must not eat:
 Religion will finde Mouthes, but where's the Meat.

VII.

Ah! a guine days! When such tall Cedars fall,
 Dangers draws near, and threatens Shrubs and all.
 The senseless Ax, that's nothing understood,
 Cut off his Life, and dy'd it felt in Blood.
 When Troy was burnt, the neighb'ring Towns did
 Expecting then their doom was near at hand.

VIII.

'Twas He, whose careful Zeal, and zealous Care
 Was always lab'ring duly to prepare
 Religious Viands, that his Flock might be
 Not Pamper'd, but well fed with Charity:
 But now, Ah now, he's willing, retir'd
 Where he'll be blest, as he was here admir'd!

IX.

Blest Soul! Since thy unhappy happy Fate
 Hath so soon made thee more than fortunate,
 I will surcease my grief, and only shed
 Some recoll drops, only because thou art dead.
 'Tis Nature, not Religion, makes us weep:
 Manners forbids a noise whilst friends do sleep.

X.

No more, my Muse, it is enough we know
 He is transplanted from this World below
 Unto a glorious Mansion, in whose Quire
 There is no fear of Plots, nor thoughts of Fire.
 That Courts of Justice periods all his strife,
 And gives what here he lost; I mean, New Life.

F I N I S.

SIX QUERIES

Reflecting
On the Drs. Tryall and Execution,
From The
Bloody Court of Injustice.

I.
WHether the first occasion of his Imprisonment was not by a Trepa-
of the Old *Prosecutors*, subscribing *Commissions* from the *King* (as pre-
tended) with his own hand, whereby the Dr. was ensnared, and whethe
(as to the whole matter) the Dr. did not dye meerly to satisfie the *Prosecutor*'s
blood-thirstiness and ambition, more than any guile?

II.
Whether (whereas in a *Lawfull* Court of Judicature, if a person (though
Felon) stand *Mute*, all means are used to entreat him to plead, so long as the
Court sits) the Dr. had not *Hard Measure* in an *Unlawfull* Court to be deny'd the
priviledge of pleading for himselfe, when He humbly *Petition'd* their crueltie
Once or Twice, His former default proceeding (if we may believe a *Dying*
Man) meerly out of *Ignorance* of their illegal proceedings?

III.
Whether the Book called *Dr. Hewitts Ghost* written by Mr. *Pryn*, be not
very learned and rationall piece, and worthy to be considered of by the *Par-*
liament, that those men who acted so fouly against Law in this businesse
might answer for his blood with their own?

IV.
Whether the tears and supplications of his virtuous *Lady*, might not have
moved compassion in any, save Men of the *Sword*, and consciences most re-
morsetles, to favour their own soules and posterities, by saving the life of this
Righteous Person.

V.
Whether any of the *Prosecutor's* pimping *Parsons*, or sneaking *Chaplain*,
brought God so much glory by holding forth all their lives time, as this *Rever-*
end Divine did in *Preaching* one Sermon? And to conclude,

VI.
Whether ever any *English Church-Man*, preach'd and pray'd with more
zeal and fervency of spirit, liv'd more conscientiously, or dy'd more un-
dauntedly and resolutely, than *Dr. Hewitt*? and if none exceeded him in any
of these; Whether we may not expect Gods just vengeance on the Abettor
and contrivers of the death of *This Man* so eminently accomplished for his
Glory?

FINIS